

The mountain symbol indicates the Egyptian god 'Geb'.



Figure 1 The hieroglyphic symbol for the mountain.

Egyptian myths.net gives the best description of Geb. This website states that the hieroglyphic sign for "mountain" depicted two peaks with a valley running between them. This image approximated the hills on either side of the Nile valley. Although the 'djew' hieroglyph did portray the mountain ranges the Egyptians saw in their everyday lives, it also visualised their cosmic beliefs. Symbolically, the "mountain" was an image of the universal mountain whose two peaks were imagined to hold up the sky.

The eastern peak was called 'Bakhu', and to the west was 'Manu'. The ends of this great mountain were guarded by two lions called Aker. Aker protected the sun as it rose and set each day. The Egyptian necropolis was typically located in the mountainous desert, so the 'djew' was also closely associated with the tomb and the afterlife. A variation of the hieroglyph showing a range of three peaks was used to portray the idea of "foreign land."

(1)



Figure 2 The Indus script symbol for a mountain.

This mountain symbol above is from IVC seal inscriptions. See the similarities with the Egyptian hieroglyphics for the mountain, the god 'Geb.' In my book, Indus Symbols Dictionary, I had given the meaning of 'Aker' to this symbol. Of course, two mountain symbols also indicate the goddess of mountains.

However, the time has come to revise this issue. I got this idea only after analysing the Tamil Nadu graffiti symbols. Tamil Nadu graffiti gives more information about mountain symbols than the IVC symbols. All these variants of mountain symbols are available in

Rajan's book. It is more appropriate to assign the mountain symbol to the god 'Geb' than the 'god Aker.'



Figure 3 Geb and Nut. (2)

See the above picture of Geb and Nut from Egypt; the male god below is Geb, and the female god above is 'nut'. The name of the Tamil god 'Natrajan' probably comes from this above-given husband-wife pair describing the nut's husband as 'Nut-rajn'.

The second best explanation about the role of Geb is on the website Ancient Egypt online. This website states that some of Geb's roles in Egyptian mythology pertain to his position as the father of the Osirian gods. This position caused the Greeks to equate Geb with their god, Cronus. Geb was the third divine ruler of the gods and was also considered a tribal chieftain. The pharaohs claimed Geb was their ancestor, and sources refer to their throne as **"the throne of Geb"**. Egypt was also called **"the house of Geb"**.

Another of Geb's roles comes from his position as the god of the earth. He had an essential function in the path of an Egyptian soul to the afterlife. After the burial of the dead, the Egyptians believed that Geb played a part in the soul's journey. He was present at the ceremony where the gods weighed the heart of a dead person. If the judges decided the person was righteous, Geb **released the soul from the earth** to continue his journey. (3)

One point to remember here is that the above details about Geb equally apply to his father, 'Shu', and son, 'Osiris'. After some time, the son Osiris takes over all of Geb's roles.

Symbols from the Book of Rajan:

Now, let us investigate the details relevant to Tamil Nadu graffiti symbols: Now, see all the variants of the mountain symbol of Tamil Nadu graffiti.



See the graffiti beside; this graffiti symbol is from Kodumanal, near Thirupur, Tamil Nadu. The two mountain symbols with one water stream in between them indicate the god Geb—a graffiti symbol drawn after illustrations from the book of Rajan. (4)



Another twin mountain symbol indicates the same idea. I think the water symbol does not indicate Varuna but a valley between two mountains. The flowing water clarifies this two-cones symbol as a mountain.



See this graffiti; the throne of Geb is located on the top of the mountain. Later, pharaohs claimed that they inherited the throne from Geb. All these graffiti symbols are drawn after Rajan's book. (4) (or) the mountaintop symbol of a throne could indicate heaven as a big iron plate in the sky.

All these details available in Tamil Nadu graffiti exactly tallies with the characters of the Egyptian god Geb. Even though mountain symbols are available in IVC seals, those IVC symbols do not give details like the Tamil graffiti. Further, Geb played the role of the god of the underworld.

Water symbol and Varuna

There is a symbol of flowing water between the mountains in Tamil Nadu graffiti symbols. Could it indicate god Varuna? There is a possibility.it could indicate Varuna.

However, Varuna was associated with the watery realm, not with mountains, so associating Tamil Nadu symbols with Egyptian gods will be more appropriate than with Varuna.

[The mountain symbol is missing from Wikipedia.](#)

Surprisingly, the mountain symbol is not linked to 'Geb' in Wikipedia articles. Only the god 'Aker' is identified with a mountain symbol. Hence, I used the name Aker in correlation with mountain symbols in my earlier articles.



Geb, the Egyptian god of the Earth, is often associated with a flat Earth covered by a firmament, representing the separation between the earth and sky. While Geb himself is not explicitly linked to mountains, the Earth's solid aspect can imply a connection to physical features like mountains within the landscape he symbolises. His primary symbol is the **goose**, not a mountain, but the stability and grounding nature of the Earth implies a relationship with various landforms, including mountains.

It should be remembered that the Egyptian civilisation lasted for many centuries, and many dynasties ruled over Egypt; the gods changed along with changes in dynasties. Geb was likely the god of the oldest dynasty, and later, pharaohs worshipped Osiris, son of Geb. Hence, it is likely that the mountain symbol will be available in old monuments of old dynasties. Hence, further study is necessary on this issue.

[Definition of Geb by the website timelessmyths.com \(5\)](#)

Among the representations of Geb, which are particularly famous, is the image of him reclining on his side underneath Nut, the goddess of the sky. **His bent legs and arms represented the mountains and valleys of the earth.** When standing, he carried a was-scepter, the symbol of strength, and the ankh, the symbol of life. He wore either the Atef feathered crown of Osiris or the white crown of Upper Egypt. (5)

The Mountains and Horizon of Ancient Egypt

by Jimmy Dunn (6)

The hieroglyphic sign for "mountain" (djew) and that for "horizon" (akhet) are closely related. The djew glyph is depicted as two rounded hills or peaks with a valley or strip of earth between them. While this sign could depict two individual peaks in any mountain range, it approximated the mountain ranges that rose on either side of the Nile valley and had a more profound cosmic significance. The Egyptians visualised a universal mountain split into a western peak (Manu) and an eastern peak (Bakhu), which served as heaven's support. The ends of this great earth mountain were guarded by lion deities who protected the rising and setting sun and were sometimes portrayed as part of the cosmic mountain itself. (6)

Another slightly different hieroglyph, which shows a range of three peaks, was also used as a determinative in writing words related to the desert and cemetery areas, as well as for quarries and foreign countries. Iconographically, however, the three-peak "mountain" is used almost exclusively with the sense of "foreign land," while the twin-peaked mountain is the form usually used in representations with cosmic, afterlife significances. (6)

Ancient Naga kings of India

At this juncture, it should be remembered that many Naga kings were mentioned in Indian history. Who were these naga kings? Most probably, they were princes from Egypt who had migrated to India. Who had spread the Egyptian culture in India? There are many Naga temples in India, and many temples house a separate sanctuary for snake worship. The best example is the town Nagercoil in the southern tip of Tamil Nadu state, where naga worship is still prevalent.

I have been intrigued by these naga kings for a long time; I feel they are somewhere related to Egyptian culture. Further verification is needed on this issue. The relevance of discussing the Naga kings is because Geb is depicted with a snake head and is generally considered the father of the snakes.

The Naga dynasty is known mainly from the coins issued by its rulers, and from brief mentions in literary texts and inscriptions of the other dynasties. According to the Vayu and

the Brahmanda Puranas, nine Naga kings ruled Padmavati (or Champavati), and seven Naga kings ruled Mathura before the Guptas. According to the Vishnu Purana, nine Naga kings ruled at Padmavati, Kantipuri, and Mathura. (7)

conclusion

Only the website Egyptianmyths.net assigns a mountain symbol to Geb. The dictionary of Wallis Budge is also not linking the mountain symbol to Geb. However, the definition of Geb given by the website Egyptianmyths.net absolutely tallies with Tamil Nadu graffiti symbols. I am convinced that the Tamil Nadu graffiti's mountain symbol indicates the god Geb.

Now, what could be the god equivalent to Geb in Tamil Nadu? Yama is not a good choice because he comes later with steppe people. The god Natrajan (that is, Nut-rajan, the husband of the goddess Nut) is the best choice. The name 'Natarajan', derived from the Egyptian 'Nut-Rajan', is my idea for which no proof exists. He still resides in many temples and is the same as Shiva, the god of death. Another similarity is that Geb is the god of snakes; the same applies to Nataraja. (or) Narakasura, the god of the underworld, was probably demonised by the later-day people.

The mountain symbol in the pottery indicates that the man has reached the god seated on the throne on the top of the mountain. The ladder symbol is connected to the same idea. Climbing through the ladder, the dead person reaches heaven, a big iron plate with four legs (four directions). Similar is the idea here with the mountain symbol; also, the dead man reaches the mountain top, where the god resides, and he joins the god. Please recollect the story of Pandavas; in their last days, they climb the mountain, die there, and finally reach the god.

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